God and the King:

OR

Monarchy proved from Holy Writ, To be the onely Legitimate Species of Politick Government, and the onely

POLITY

Constituted and Appointed by GOD.

Wherein the Phantasied Principles of Supereminencing the Peoples welfare above the Kings Honour; and Popular Election of Kings,

Are manifested to be groundless and unreasonable.

Briefly Collected, by *Robert Constable*, M. A.

Πᾶσα Ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γὰρ ἔστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ. *Rom.* 13. 1.

Wherefore we must be subject, not because of wrath onely, but also for Conscience sake, Rom. 13. 5.

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To the REVEREND, and His Loving Father, *Robert Constable.*

Dear Father,

HOW much I am Obliged to you both for my Being and Well-being, I desire now to testifie unto the World; for though to requite your Love, and Bounty be not within the Sphere of my * Ability, yet since the (†) Apostle commandeth Children to learn to requite their Parents, and Nature it self hath taught unreasonable (a) Creatures this Lesson, I shall Endeavour (by Gods help) to pay that threefold debt of Obedience, Reverence, and Gratitude, which all Children owe to their Parents. And therefore I shall ever devote my self unto your Service, to whom (next under God and my King) I owe my self, and those Abilities I have, both Natural, and which through Gods Blessing upon your Liberal Education, by a double Apprentiship, in two * famous and flourishing Societies, I have acquired. To express therefore my due Observance, and gratefull Recognition of your former

* Quicquid est quod dat patri filius, utique minus est, quia hanc ipsam dandi facultatem patri debet. *Seneca, lib.* 3.

(†) 1 *Tim.* 5. 4. (a) *The Stork.*

* St. Leonards Colledge in St. Andrews in Scotland, and Graies Inne in London.

*mer Care, and Coſt; I here preſent you with (the firſt-born of all my Labours) a brief Collection of the Divine Right of Monarchy, evidently deduced (*e Sacris paginis*) to be the onely Species of Politique Government, and that the people have no Right in the Collation of their King, or any Colour to preſume to the ſame. The undeniable Right of this Subject abſolutely leſſens my Endeavours; becauſe to prove a Principle is to deny it the force of a Principle: But, becauſe ſome in the world are not aſhamed to make this Caſe diſputable, therefore, (pregnant with zeal, though weak in the Delivery) I brought this into the world, preſuming that the alwaies aſſented to Truth hereof would ſtrengthen me in my Travel. And thus brought forth I beg for it (as a true born Son) your Baptiſm. Hoping that for the Fathers ſake,* qualis qualis eſt, æquo animo conſules: *And ſo to the world, under your Protection, it is committed, by*

Reverend Sir,

your ever Obedient Son,
and Humble Servant.

Robert Conſtable.

GOD and the KING.

GOvernment, in general, is, the Administration and Exercise of that Power and Authority which the Superiour hath over the Inferiour; which, at the very instant of the Creation of the world, took beginning; For the very first Creatures which God made, being inferiour to him both in Glory and Power, became subject unto his Guidance, Rule, and Government. And God, who is a God of Peace and Unity, to the end to establish and preserve peace and unity amongst his Creatures of different Kinds and Natures, did by his Providence and Wisdom create all their kinds in several Degrees of *S*uperiority and *S*ubordination, that as one kind did naturally exercise a *Rule*, so the other might as naturally yield Submission and Obedience. So that Government, being a word of Relation, necessarily requires a Correlatum, which is Subjection, the one not existing without the other. And therefore as Government is an undeniable Institution of God (as in the Series of the whole Universe is most evident and clear, every Creature having a certain Rule Dominion, and Dependancy one of anoher) so Subjection or Obedience, being its necessary Correlate, is as undeniably requisite and necessary. For the wisdom of God which saw the preservation of the Universe, to have a necessary dependance upon the mutual peace and unity of these three several kinds of Creatures, (*viz.* the Angelical, Intellectual, and Natural

ral Agents) whereof the Universe was composed, and that peace and unity to have the like dependancy upon their Order and Government, did likewise see it necessary that the same means should have the same efficacy in the particulars of each of these three species, lest confusion in particulars should produce the distruction of the species, and by consequence of the Universe. For most true is that Saying of *Nazianzen*, τάξις μήτηρ τῶν ὄντων καὶ ἀσφάλεια. Order is the Mother and preserver of all things. Therefore the Lord did not terminate the influence of Order and Government in the species of any of the three several sorts of Creatures, but did also originally constitute the particulars of each in different degrees of Superiority and subordination or subjection. As amongst the holy Angels we find Arch-Angels, 1 *Thess.* 4.16. and, *Jude* v.9. And amongst the Devils *Belzebub*, the Prince of Devils, *Matth.*9.34. And the obedience of Angels (I mean not that of the whole species unto God, but their obedience unto one another,) is strongly intimated by Christ in the third Petition of that Prayer (which he gave to all Christians as a precept, *Luk.* 2. 11.) wherein we desire that our observance of Gods Will here on earth, may be such as the Angels perform in heaven : But our observance of Gods will is not terminated in the obedience of the species unto God, but further comprehends the performance of those duties, adhibited in the fifth Commandment between Inferiours and Superiours, whether it be in political or paternal Government.

lib. de Moderatione in disp. Servand.

And amongst the natural Agents which by a natural instinct are dependant and subservient one to another; as the Heavens to the Earth, the Earth and Heavens

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to the Plants and these three to Sensible Creatures; amongst whom the Lyon is invested with a certain natural Power and Authority over the Beasts of the field; the Eagles over the Fowles of the Air, and the Leviathan or Whale over the Fish of the Sea. And *Jerome* affirmeth the same order to be observed amongst every particular Society of Sensible Creatures. The dumb beasts and wild herds (saith he) do follow their Leaders; the Bees have their King, and the Cranes flye after one another like an Alphabet of Letters. *Ad rusticum Monachum.*

But this Wisdom and Providence of God in the constitution of Degrees of Superiority and Subordination amongst the particulars of the immediate species of the Universe, is most manifest and perspicuous in the species of the Rational Creatures. For God, in the very first beginning of the world invested *Adam*, *Gen.* 1. 26. not onely with the Rule and Dominion over all the other Creatures of the world, but likewise with a Monarchical Supremacy; not onely Oeconomical over the one created family in Paradise, but Political over a Society consisting of many families, which were to descend of *Adam*. For the same Law which commanded obedience to Parents did oblige all *Adams* posterity to the performance of this Monarchical obedience to *Adam*. Now although this Government be styl'd most commonly Paternal, because all *Adams* Subjects could derive their Pedigree from the blood Royal; Yet is it the very same with that we term Regal. Therefore the Holy Ghost, to demonstrate unto us that the name did not create any real difference between this Paternal and Regal Government, did afterwards in the Penning of the Decalogue, use onely the word, *Father*, to express all

sorts

ſorts of Government. And this indeed is the ground of Monarchy: which, as a Learned Divine hath well deſcribed, is *a Politick Government inſtituted and approved by God, conſiſting in the prudential Adminiſtration and Exerciſe of the Supreme Power and Authority of one Perſon over all other within the ſame Society, for the preſervation of Peace and Unity in order to God's Glory, the Kings honour, and the Peoples welfare.* Where we may obſerve,

1. The Efficient cauſe of Monarchy.
2 The End or Final cauſe thereof.

The Efficient cauſe of Monarchy, is, either Principal or Inſtrumental. The Principal Efficient cauſe of Monarchy is God, by whom all *Power* is ordained, *Rom.*13. 1. For God is the univerſal, principal, and primary Efficient cauſe of all things (ſin only excepted) *Rom.* 11. *ult.* And *Gen.*14.18. there we find a King of Gods own making, and His *Regal Power* of God's own Inſtitution. For *Sem* (alias *Melchiſedec*) was by Gods ſpecial Ordinance a Type of Chriſt, both in his *Regal* and *Sacerdotal Office*, *Heb.* 7. 12. And therefore is ſtiled by the Holy Ghoſt, the King of Righteouſneſs, and King of *Salem*, which is *Jeruſalem*, where this *Melchiſedec* raigned until *Jacob's* time. And alſo ſeveral perſons receiv'd their Regal Inveſtiture from Gods immediate and particular Conſignation, who had no other Title to that Monarchical Honour and Supremacy; as, *Saul*, 1 *Sam.* 10.1. *David*, 1 *Sam.* 13.14. and *Solomon*, 1 *King.*1.30. *Kings* of *Iſrael*, *Jeroboam*, 1 *King.* 11. 30. *Jehu*, 2 *King.*11. *Kings* over the ten Tribes; and amongſt the Heathens, *Hazael*, 1 *King.*19.16. was made King of *Syria* by Gods particular appointment; and *Cyrus*, *Iſa.*45. 1. who, although a Heathen, is there called Gods Annointed, *Ergo.*

Obj.

Obj. But it may be Objected. That when the people of *Israel* asked God for a King, He was very angry with them, and did declare his dislike thereof by a miraculous Thunder and Rain, 1 *Sam.*12.18. *Ergo.*

Sol. To this I Answer; that God was not angry with the Peoples desire of a King, as in relation to the Object of their desire, *viz.* Monarchy, but rather was well pleased therewith, being the very Ordinance of God himself, *Deut.*17.14,15. and therefore was sanctified to the people with the promise of a blessing, 1 *Sam.* 12. 14. and further confirmed unto them by God himself in his own particular Election of another King, *viz.* King *David*, a man after Gods own heart: But as in relation to the end of their desire, which was Idolatrous and sinfull, laying the hopes of their deliverance, from those pressures under which they then groaned, upon the King, looking for deliverance from him, and not from God, He was angry with them; as God declared unto *Samuel*, 1 *Sam.* 1.7. *They have not rejected thee, but they have rejected me*; Imputing more to the power of a King for their deliverance than unto my power, so forgetting me their Creator and Preserver.

And for the further manifestation of the Divine Right of Monarchy God was pleased to sanctifie it with the Blessing of Divine prescription. For Monarchy began in *Adam*, and so continued in his Posterity successively until the Flood; and after the Earth was again repleniſhed, the Church was limited to *Sem* (as aforesaid) King of *Jerusalem*, where he Reigned till *Jacob* was fifty years of Age. Who went down to *Egypt* with all his posterity, and there lived in Bondage and slavery, till God raised up *Moses* their Monarch and Ruler, by whose hand he delivered them, and after Succe-

 ceſſive-

ceſſively continued that Monarchical Rule over them (as is manifeſt in the holy Hiſtory of the *Iſraelites*) even from *Moſes* unto our Saviour Chriſt, King of Kings, and the true King of the *Jewes*, *Matth.* 2. 2. Except where their ſin and ingratitude made them incapable and unworthy of the great bleſſings and favour of the Monarchical Government, and brought that heavy curſe of Anarchy upon them. For whilſt there was no King in *Iſrael*, in thoſe dayes every man did what was right in his own eyes, meaſuring their Actions by the Law of their own Luſts. All which enormities the Holy Ghoſt juſtly imputeth to the want of a King and Regal Government in *Iſrael*. Although they had their *Synedrim* and great Council amongſt them; Yet it pleaſed God in all their Captivities and Diſtreſſes during thoſe ſinful times wherein they wanted a King and *Regal Government*, to raiſe them up occaſional Judges and Monarchs for their occaſional deliverances; thereby to manifeſt to them the benefit of Monarchy, and how conducent *Regal* and Monarchical Government was to their conſtant ſecurity and happineſs; God himſelf honouring this bleſſing of Monarchy with many gratious Pactions and promiſes, as to *David*, 2 *Sam.* 7. To *Solomon*, 1 *King.* 3. yea and to wicked *Saul*, 1 *Sam.* 12. and Idolatrous *Jeroboam*, 1 *King.* 11. and therefore a token of Gods approbation of that calling of Monarchy, as a natural gift and bleſſing, requiſite to humane perfection, for the Lord did never thus directly declare his approbation of any curſe or privation of theſe bleſſings, which was an effect of ſin; nor of any calling which was grounded thereupon, ſuch as that Monkiſh mendicancy which is uſed in the Church of *Rome*. For that command of Chriſt to the young man in the Goſpel was prin-

principally probatory; and all Christs promises made, either to him, or his Disciples for remuneration of their piety, who forsake all for his sake, relate primarily and properly to the love of Christ, and to such disvaluations and desertions of worldly and natural gifts and blessings, onely Accidentally and in a Secundary sense, when they come in competition with Christ, who is to be preferred above all other things whatsoever, although never so dear unto us, *Matth.* 16. 25: But I say such curses and privations of Worldly and natural gifts and blessings were never directly and positively honoured with a Sanction of a remunerative promise, as Monarchy is in the prementioned Texts. And this I hope may suffice to evidence the Primary and principall cause of Monarchy, to be God alone. Now it rests to speak of the Secondary or Instrumental cause thereof.

In Crowns as in all other (nay much more than in any other) Possessions, he that entreth not in by the door of Right and Justice is a Thief and a Robber whose intent is but to *Rob* and *Steal*, whereby to satisfie his own Ambition and Avarice, as the constant event hath manifested in all Usurping Traitors, *Abimelech*, *Absalom*, *Baasha*, *Zimri*, *Omri*, and many others both Antient and Modern, as that Traitor the bane of our *Englisb* Nation *O. Cromwell*, whose wickedness (I fear) hath drawn those National Judgements upon us, which since we have suffered: whose name (I call God to Record with me) when I remember, makes my flesh tremble, stupifies all my senses to think flesh and blood should be guilty of such execrable Acts, the perpetration whereof Hell with all its damnable Crue scarcely could or ever did exceed. But the prodigious guilt of this Miscreant

ſo much exceedeth the mild point of my pen, that in the further proceſs, I ſhould but leſſen my own reſentments, and ſeem to favour that which is the fitteſt ſubject for the greateſt *Satyre* in the world.

The inſtrumental cauſe of Monarchy, is the ſecondary means which God makes uſe of, for the immediate collation of this Supremacy upon any man, whereby to Intitle him to the *Regal Diadem*, and that, either Extraordinary, when God doth declare his will by extraordinary revelation, and that either for a bleſſing to his people, over whom he placeth him, by making him a Miniſter of his favours and mercies, or for the Executioner of his Judgements for the puniſhment of the peoples ſins.

Or Ordinary, when God doth advance a man to this *Regal Dignity* and Honour by thoſe ordinary wayes and means, which are conſtant *Rules* for us to judge of, whereby to acknowledge this Soveraignty and yeild our obedience; and this likewiſe either, when the Soveraign Power is attained by thoſe ordinary wayes and means which are approved and warranted by the word of God, and the *Rules of Reaſon and Equity*: Or when the ſame is attained by Violence and Injuſtice, and ſuch curſed wayes and means, as are repugnant to the word of God, and the *Rules of Juſtice and Equity*. The diſpute of the former would be arrogant and impious; for the extraordinary wayes of God, are far above our Judgement, and further above our imitation: God never intending ſuch for a preſident whereby to frame our Actions, but onely our Submiſſions thereunto. And therefore I ſhall inſiſt upon thoſe ordinary wayes and means which are the rule of our Actions in this kind; which (as I have ſaid) is two-

fold.

fold. Either when attained by violence and injuſtice, and repugnant to the word of God, and the *Rules of Juſtice and Equity*; which is called *Vindicative*: Or when it is attained by thoſe ordinary means which are approved and warranted by the word of God; and this is called *Gratious*.

Concerning which, there are two opinions, the one, propugned by ſome, that the Right of the *Royal Inveſtiture* pertaineth to the people. The other, and that moſt certainly, is imputed to *Birthright* and *Hereditary* Succeſſion. Their Arguments, whereupon they ground the former opinion, are, partly inſtantial, and partly rational.

The inſtances alleadged for the propugnation hereof, are the Inaugurations of thoſe Kings which the Scriptures mention, to be made or Annointed by the people; as *Saul*, 1 *Sam.* 11.15. All the people of the Land came to *Gilgal* to make him King. And *David* whom all the men of *Juda* Annointed King at *Hebron*, 2 *Sam.* 2.4. And afterwards was Annointed King over *Iſrael* at *Hebron* by all the Tribes of *Iſrael*, 2 *Sam.* 5. 3. And *Solomon* who was likewiſe Annointed by the people, 1 *Chron.* 29. 22. And *Jeroboam*, whom the people made King, 1 *King.* 12. 20. And *Uzziah*, whom the people of the Land made King, 2 *King.* 14.21. And *Jehoahas*, who (although he was the ſecond Son of *Joſhuah*) was made King by the people in his fathers ſtead, 2 *Chron.* 23. 20.

The reaſon, they ground this opinion upon, is taken from that *Ariſtotelian* principle, *Honor eſt in honorante, & non in honorato.* And therefore the honour (ſay they) and Submiſſion, which Kings receive, is originally in the people.

people. And therefore they think it not reasonable, that the people should be obliged to give obedience and yield honour to any person but him whom they think and judge worthy of it, and so manifest their Judgement of his worth, by their Election of him to be their King and Soveraign.

And lastly, they add St. *Peters* Testimony, 1 *Pet.*2. 13. who terms *Regality* an Ordinance of Man, which were false, if it did proceed from God, and not from the people; for then it were an ordinance of God and not of Man.

Now from these grounds they deduce two damnable (because Rebellious) Consequences and Corollaries.

1. That though the King be *Major singulis*, yet he is *Minor universis*; and therefore that is no Rebellion, but duty in the people, to resist and oppose the King, nay to depose and dethrone him, where the people judge it necessary in relation to the defence of their own safety.

2. That the King doth receive and enjoy this honour onely by vertue of a stipulation or Covenant between himself and the people. And therefore if the King do violate this Covenant and break the Trust reposed in him by the people, by any acts which are destructive, *ad Salutem populi*, (whereof they presuppose themselves to be Judges:) that then the people are absolved from their Allegiance grounded upon that Trust and Covenant, and may Lawfully provide for their own safety and welfare, either by resistance, deposition, dethronement, or any such means as themselves shall judge thereunto conducent.

Now

Now to confute this opinion concerning the Peoples Right and Power in this *Regal Inveſtiture*, and in anſwer to the Arguments alleadged for the propugnation thereof, and to thoſe damnable and execrable inferences grounded thereupon; we muſt know, that theſe acts of the People, mentioned in the premiſed inſtances of Scripture of making and Annointing Kings, are,

Either acts of Homage and Duty, by way of acknowledgement and teſtification of the Supremacy already Legally confirmed upon the perſon to whom theſe duties are performed; which in Scripture are expreſſed upon two ſeveral occaſions; The one, where God did confer this Supremacy and *Regal* Honour, by any extraordinary wayes and means, as in *Saul*, *David*, *Solomon*, and *Jeroboam*. The other, where God uſed their means for the vindication of the Kings juſt Title againſt an Uſurper, as in *Joas*, whom *Jehoida* the Prieſt, and the Captaines, and the people crowned and annointed King in the Temple; reſtoring him to his juſt Rights which had been uſurped by his Grandmother *Athaliah*, 2 *King.* 11. 12, 13. And in *Hoſiah* the ſon of *Amaziah* whom the people reſtored to his juſt Power, which the *Conſpirators* (who ſlew his Father) had uſurped: And in both theſe caſes, the acts of the People are good and Lawful, and approved by God; being declared to be the will of God, upon the former occaſion, extraordinarily; upon the latter, ordinarily. And indeed is nothing elſe, but the peoples neceſſitated aſſent and manifeſtation of joy, for that bleſſing which God hath beſtowed upon them; and therefore bound to perform all acts of obedience and Loyalty to him ſo Inveſted, whereunto they do by this act of theirs ſilently and

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implicitely promiſe and engage. And not by this act of theirs ſtipulating or adding any Authority or Supremacy to the perſon ſo inaugurated; as in thoſe inſtances, if ſeverally and ſeriouſly conſidered, will appear: For, 1 *Sam.* 10. 1. we find *Saul*, and that by Gods appointment (where the Text ſaith) hath not the Lord annointed thee to be Governour over his inheritance? as alſo *David*, who was Annointed King by *Samuel*, according to Gods command, 1 *Sam.* 16. 13. *Solomon* by *Zadoc* the Prieſt and *Nathan* the Prophet, 1 *King.* 1. 34. *Jeroboam*, by the Prophet *Ahijah*, 1 *King.* 11. 30, 31. all which being performed by the immediate command of God, declaring his will and pleaſure concerning the advancement of them to their ſeveral Power and Preheminence by Extraordinary Revelations, do evidence, the Right of Royal Inveſtiture, to pertain onely to God; *by whom Kings Raign*: And that, not onely when he doth ſo declare his will by thoſe Extraordinary means; but alſo, when that Power is attained by thoſe ordinary wayes and means, which are warranted by Gods word and the Rules of Reaſon and Equity; as in *Joas* whom *Jehoida* the Prieſt made King in purſuance to the promiſe of God to his ſervant *David* that his houſe ſhould be eſtabliſhed for ever.

Or elſe theſe acts of the people are acts of ſeeming Power or Authority, collating this Supremacy and *Regal Power* upon ſome perſon, who hath no other *Right* or *Title* thereunto, neither of Birth-right, nor of Revelation from God; as upon *Abſalom*, *Adonijah*, *Jehoadas*, *Judas*, *Theudas*, and *Barchozba*, (who profeſſed himſelf the *Meſſiah*, and drew the people into Rebellion againſt the *Roman Emperor*, which occaſioned

oned those wars wherein *Jerusalem* and the Jewes were destroyed,) and these acts of the People are execrable, sinful, and Rebellious, and so declared by Gods Judgements thereupon, for whereſoever the Scriptures mention the constitution of a King after this manner, you shall find that they likewise record (not onely the frustration of the peoples endeavours, but also) that they were frustrated by some heavy and sudden Judgements of God, both upon the Usurper (whereby he was degraded from his undue honour) and the people, who presume to confer that honour upon him without a warrant from God, and so by that means to obtrude a Deputy upon God of their own and not of Gods Election. Whereof we have a lively instance in the madneſse of the People of *England* in these late times, placing forsooth their (Lord Protector) by those horrible sins of *Rebellion* and *Sacriledge*, not onely perpetrated against the *Right* and *Power* of our late dread Soveraign, but even against his *S*acred and most *Royal Person*. O Heaven! O Earth! what satisfaction can be made for that *S*acred blood, shed, to satiate the gluttonous and Sacrilegious lust of Traytors and *R*ebells, who build up *Sion* with blood, and *Jerusalem* with iniquity? But surely God will avenge the blood of his Servant, crying (like the blood of *Abel*) for vengeance.

These acts of the people in Annointing of Kings are onely mentioned where some of these occasions happened (that is) where there was an interruption of the ordinary means of conferring the Supremacy by birthright and Hereditary Succession; either by the interposition of Gods just Prerogative in the Advancement of some Person by Extraordinary and Immediate Revela-

velation, or elſe by the uſurpation of ſome who had no right or Title at all, but Force and Violence, (either private of themſelves and ſome few partners, wherein God ſtirred up the people to vindicate the Kings right; or Publick of the people) but where the Supremacy and Soveraign Power (with all the Appendages) deſcended by Birthright; there is no mention at all made of the people; though the act of Duty and Homage was as neceſſary to be performed to all who enjoyed the Crown by Hereditary Succeſſion (as to *Abijah*, *Aſa*, *Jehoſaphat*, *Jehoram*, and the reſt, to whom the people were no leſs obedient and ſubject than to thoſe who were appointed by God) but I ſay in thoſe caſes, the peoples acts of Submiſſion and Homage are not expreſſed but preſuppoſed, as known acts of Duty to thoſe Kings who attained the Supremacy by thoſe ordinary and known means of Birthright. And how many Inſtances are there in Scripture of the inefficacy of the peoples endeavours in this kind, as in *Aarons* and the *Iſraelites* honouring and Proclaiming the Golden Calf, to be a God and Guide in *Moſes* ſtead, yet did not that popular Election Legitimate that Calfes power and Title, *Exod.*32. And *Abſalom* was proclaimed King by all the thouſands of *Iſrael*, yet did not that act of the people Legitimate *Abſaloms* Title to the Crown. For the Holy Ghoſt termeth it a Conſpiracy when it was at the very height, 1 *Sam.* 15. 12. *Sheba* had Ten Tribes for him, when *David* had but one, and yet was he never termed a King, but a man of Belial, 2 *Sam.* 20. *Adonijah* confeſſeth that (although the faces of all *Iſrael* were ſet on him to make him King, yet) he never had any juſt Title or Right to the Kingdom; for the Lord had deſigned

signed it for his Brother *Solomon*, 1 *King.* 2. 15. upon all which God manifested the guilt of their sin, by sending those fearful judgements both upon the people and the Traitors so exalted.

To the reason grounded upon that principle (*quod honor est in honorante & non in honorato*) let it be premised; that honour involves a twofold relation: The one primarily and *per se* to that quality or excellency which is found in the person, for which he is honoured and esteemed. The other secondarily and *virtute prioris* to the act of honour and estimation whereby we judge well of the person so and so qualified; and therefore all acts of honour in the secondary sence are acts of duty, as being the effect of that qualification in the person so magnified and honoured. So that it is evident the honour and submission which the people exhibite to their King, even from this ground and principle of *Aristotle*, are not acts of favour to be conferred and disposed voluntarily at their own will and pleasure, but acts of Duty, not onely morally, as the acts of honour in the premised principle meerly intimates; but also by a Divine necessity, being thereto obliged by the Law of God. And therefore must be performed to such, as God esteems worthy of the honour to be his Deputies; and not upon such as themselves judge worthy to be their Rulers: For you know the people are obliged to exhibite acts of honour and reverence to a Judge; but it doth not therefore follow, that the people make that man a Judge, but he is made such by Letters Patents from the King, without asking any consent from the people.

To *St. Peters* Teſtimony I anſwer, that the Apoſtles expreſſion there, relates to the ſubject of Soveraignty and Power, which is the King, and thoſe who are over us under him; As manifeſtly appears by the immediate following words of the Text, 1 *Peter* 2. 13, 14. *Submit your ſelves unto every Ordinance of man for the Lords ſake, whether it be to the King as Supreme or unto Governours as them that are ſent by him:* (as if he had ſaid) Submit your ſelves to every Humane Power and Authority that God hath ſet over you, not onely to the King himſelf, but alſo to his Miniſters and Magiſtrates, although they are his Subjects as well as you: for there is no power but of God, and whoſoever reſiſteth the Power, *reſiſteth the Ordinance of God. And they that reſiſt ſhall receive to themſelves damnation, &c. Rom.* 13. But it doth not at all relate to the Original and Efficient cauſe of that Power, which is God, and neither King nor people.

And now (I hope) the profanity of that former inference of theirs is perſpicuous, appearing moſt damnable being directly contradictory to that expreſs Rule, which God himſelf hath preſcribed in this caſe, *Exod.* 23.2. *Thou ſhalt not follow a multitude to do evil, neither agree in a controverſie to decline after many.* Where God plainly declares that the univerſality of the offenders cannot legitimate the fault; as appears in the ſin in erecting the Golden Calf, and *Abſaloms* Conſpiracy. For though it be a Maxime in Policy, that *Multitudo peccantium tollit peccatum* (i. e.) *pœnam peccati*: and therefore in crimes of the blackeſt dye the offenders often times eſcapes their due puniſhment. It is as true a Maxime in Divinity, that *multitudo peccantium aggravat peccatum* (i. e.) *culpam peccati*; and the more I ſe-

duce

duce the more guilt I contract: Although the multitude of partakers may ſecure me from puniſhment, *in foro judicii humani*, yet I am ſure to receive the juſt reward of that ſin at Gods Tribunal; from which the whole Society of men and Devils, cannot ſecure me.

But not to bind theſe nice Diſputants to an Argument of Conſcience (which indeed is ſcarce to be found amongſt them) to evince their error, let us conſider the abſurdity and ſenceleſneſs of their opinion both in Policy and Reaſon. For if the Major part of the people be Superiour to the King, then the Government is not Monarchical, but Democratical, every ſpecies of Policy deriving its Denomination and nature from thoſe that are Inveſted with the Supremacy: But that Democracy is the baſeſt kind of Policy (Confuſion and Deſtruction being the concluſion of ſuch a Government) both experience, and the general conſent of all Politians do declare and ſo aſſerted both by *Jerome*, and *Cyprian*, and even *Calvin* himſelf (although a favourer of the Peoples Right, in appointing of their King and Monarck) (*) *divers men have divers minds and meanings*, and therefore *amongſt a multitude of Governors, Emulation and diſſention are no rare ſprings.* Nay (both *Jerome* and *Cyprian*) record it for a *probatum* in daily experience, that *ſo many Leaders, ſo many followers, ſo many Rulers, ſo many Factions, do tear and rent in pieces the peace and Unity of all Societies.* To which agrees *Calvin*, affirming, *an equality amongſt Governours to be the mother of Factions.*

(*) *Jerom. cap. 1. ad Titum Ep. ad Evagrium.*

It's one of our Saviours own Maximes, *Matth. 3. 24.*

That

That a Kingdom divided against it self cannot ſtand; but every Democracy muſt neceſſarily divide a Kingdom againſt it ſelf, *Ergo, &c.* That Democracy muſt neceſſary divide a Kingdom againſt it ſelf, is proved from another of Chriſts own Maximes, *Matth.6.24. No man can ſerve two Maſters* (much leſſe three or four hundred maſters) but in every Democracy there are (at leaſt) two Maſters. And therefore no man can be a true Subject or ſervant in ſuch a Common-wealth; but (as Chriſt ſaith) muſt neceſſarily be factious, by loving one and hating all others, and adhering to one, and rebelling againſt others. And therefore it is obſerved, that in Chriſts time, when *Eſay* had propheſied, that there ſhould be an Univerſal peace over the whole Earth; that then, there was not any kind of Polarchy in any Kingdom in the world; becauſe in its own nature every Polarchy is inconſiſtent with Peace and Unity; the end and concluſion thereof being abſolute ruine and deſolation (the common fate of all divided Kingdoms) except God in his mercy, prevent the ſame by the reducement of ſuch a Government to a Monarchy; a manifeſt experience whereof we have both in the *Athenian*, *Syracuſan*, *Lacedemonian*, and *Roman* Common-wealths; whoſe Polarchical Diſſentions occaſioned many Inteſtine Wars and Tragical Conflicts, which in fine muſt neceſſarily have produced the ruine and deſolation of them all, if the opportune reducement of thoſe Polarchies to a Monarchy had not prevented it.

Laſtly, every individual member of the ſame Society is obliged to exhibit acts of Obedience and Loyalty to their Lawful Prince (as the former part of this diſtinction of theſe ſubtile Logicians intimate) allowing the

King

King to be *Major singulis*, but upon what grounds they deny his Authority *in Universis*, I leave to the Censure of every rational Judgement seriously considering this deduction, *Peter* is obliged to exhibit acts of obedience to his Prince, so *Paul*, so *John*, and so every individual member of the same Society; *Ergo*, (according to that Logical Maxime, *a particularibus ad universale valet consequentia*) they all in universal, are obliged to exhibit acts of Obedience to their King.

To the second Inference (*viz.*) That the King doth receive and enjoy this honour onely by vertue of a stipulation or Covenant between himself and the people; and therefore if the King doth violate this Covenant, and break the Trust reposed in him by the people; that then the people are absolved from their Allegiance, grounded upon that Trust and Covenant, and may Lawfully provide for their own safety and welfare, either by Resistance, Deposition, Dethronement, or any such means as themselves judge to be most conducent to their own security. To this I answer that this Covenant (its true) implyeth a mutual engagement of the parties therein concern'd; but the parties primarily and originally concerned are, God upon the one party, and the people upon the other party, as *Moses* declareth, when he reciteth that Original and general Covenant (which is indeed the ground of all other particular Covenants) *Lev.* 26. *Deut.* 28.

And therefore *Solomon*, *Eccles.* 8. 4. maketh this Covenant a ground why people should obey the Kings Commandments, not as the Kings, but as Gods Commandments, whose Vicegerent the King is; for where the

word

word of the King is there is power, and who shall say unto him what doest thou? for the Kings heart is in the hand of the Lord, as the Rivers of water he turns it which way soever he will, Prov. 21. 1. And therefore the King is onely the deputative party assigned by God, and intrusted by him for the performance of the Covenant upon Gods part, either for a vengeance, or recompence to the people, as the Lord himself judgeth of their merits. And though the King may spare the wicked and persecute the Righteous even unto death, as *Pilate* did our Saviour, yet even in that the King doth but execute Gods Decrees, as the Holy Ghost doth declare concerning that unjust Judgement of *Pilates*, *Acts* 4. 28. for *Pilate* did nothing but what God had *Determined before to be done*, *For every mans judgement is from the Lord*, *Prov.* 29. 26. and not from the Judge or Ruler. So that (in a word) the King may do *male* (that is) a wrong to himself, (for which he is accountable to God) but he cannot do *malum* (that is, any wrong to us) by inflicting any thing upon us, which is not just and according to our deserts from God, whose place the King supplies in Judgement, which is the ground of *Solomons* assertion, that, *The Kings lipps do pronounce Divine sentences, and that his mouth transgresseth not in Judgement*, *Proverbs* 16. 10. Now therefore upon these grounds of *Solomons* it is manifest, that there is no sence, why the people should claim any power over the King by vertue of this Covenant.

First, Because the King is not their Deputy, but Gods, and every man must accompt to him for his Actions, who doth constitute and depute him; as when the King doth depute a Judge for any Province or City, the peo-

people under his Command have no power to queſtion him for any act which they conceive unjuſt, but either by Petition to that Judge, or elſe by their addreſſes to the King his Maſter, whoſe truſt all corrupt Judges do deceive, and not the Truſt of the people; for they receive not any Power or Authority from the people, but from the King: And in like manner the people for redreſs of their grievances from the Kings oppreſſions, muſt addreſs themſelves to the King by Petition, and if that prevail not, then to God by prayer, (who is the Kings ſole Lord and Maſter, and from whom he receives his Power, and whoſe Truſt all Tyrannical Kings break by acts of Injuſtice) which is the *ultimum refugium*, as *Samuel* declares when he Propheſieth of *Sauls* Tyranny, whereby the people ſhould be grievouſly oppreſſed; for redreſſe whereof the people (when the King would not hear) ſhould cry unto the Lord, 1 *Sam.* 8. 18. other means of remedy than which, the Prophet *Samuel* did not dream of, nor could preſcribe to the people to make uſe of; and whereas if he had conceived reſiſtance to be Lawful, he might ſoon have found out that way, and have the people ſo to provide for their own ſecurity.

Secondly, Becauſe the people never receive Injuſtice from the King, if they look upon themſelves; for the Judgment is the Lords, who cannot do injuſtice, nor break the Covenant upon his part; although his Miniſter and Deputy may fail and offend in the execution of his Office in his own particular, which is his own guilt. As a Hangman that Exe-

cutes the just sentence of death upon a Malefactor, if in doing his office, his intentions have not reference to the sentence of Justice, but the satisfaction of some private grudge, or some Covetous Design or the like, that Officer is guilty of Murther, although the Malefactor receive from his hand nothing but his due deserts. And thus much (I hope) sufficiently declares the error and vanity of that opinion, that the peoples consent and approbation, are the ordinary and instrumental means and causes of that *Supremacy* and *Soveraign Power*, which doth Preheminence the Monarch above all others within the same Society.

Now it rests to speak of that opinion, which (and that most certainly) imputeth the Secondary and Instrumental cause of Monarchy and *Regal Dignity* to Birth-right and Hereditary Succession; the Efficacy whereof Holy Writ doth manifest, Preheminencing, the first born above all his Brethren in Honour and Possessions, as the Lord declared to *Cain*, *Gen.* 4. 7. nor was it in the Fathers power, either for love or hatred, to alter the Law of the first born, and to transmit the Honour and Inheritance due to him, to his younger Brother, *Deut.* 21. 15. and in that statute, which the Lord himself made, ordering the descent of honours and possessions, *Num.* 27. the Lord doth direct that they be conferred by Birthright and Hereditary *Succession*; and not by the *Election* or *Discretion* either of *Moses* or the people.

But more specially to our Case, the Lord was plea-

pleased to honour it with the promises of perpetuating these Honours and Royal Dignities unto any Family, which were alwayes grounded upon the perpetuation of the Royal Issue, in giving Sons that should sit upon the Throne, as appears in his promises to *David*, 2 *Sam.*7.12. to *Solomon*, 1 *King.*9.4. to *Jehu*, 2 *King.* 10.30. and most manifestly upon *Jacobs* Propheſie, which upon this very ground Entailed the Crown and Scepter unto *Judah*, until *Shiloe* came, *Gen.*49.10.

The performance of which gratious promise was executed in *Abijam*, who succeeded *Rehoboam*, and *Asa* him, *Jehoshaphat* him, and *Jehoram* him, and so in the rest, as the Sacred Chronicle doth at large relate, who all inherited the Crown by vertue of this Birthright, without the concurrence of any other cause or meanes. And this may suffice as touching that Instrumental and ordinary means (*viz.* Gratious) whereby God doth advance a man to the Regal Diadem, Dignity and Honour, and which is a constant Rule for us to Judge of whereby to acknowledge this Soveraignty and yield our obedience.

The other Instrumental means of this Supremacy, which creates a Right and Title to the Crown, is Vindicative, and that is Sword and Conquest, which the Lord declareth to be one of the severest and heavieſt of his Curses and Judgements upon a Nation, *Lev.*26.25. And the Lord styled the victorious King of *Assyria*, *Isa.*10.5. *The Rod of his wrath*, and *staffe of his Indignation*; because by his sword he was resolved to pour out the Vials of his fierce wrath upon the

Ten Tribes, for their Idolatries and abominations.

Queſt. It may be here demanded, whether Conqueſt be a Lawful and good Title, and whether any King who doth claim from thence, be a Lawful King, or onely an Uſurper.

Anſw. Conqueſt in it ſelf makes no better Title to a Crown, than *Ahab* had to *Naboths* Vineyard, or than the Robber hath to the Travellers purſe: For as it is an affliction and puniſhment to the paſſive party, ſo it is a ſin and Injuſtice in the active party; and directly contrary to the Law of God which prohibits all injuries to our neighbours; but yet ſuch a Title may be legitimated and made Lawful by the declaration of Gods will concerning the ſame. Now Gods will in this caſe is declared two wayes.

Firſt, Extraordinarily, by immediate Revelation; and ſo *Jeroboams*, *Jehues*, and *Nebuchadnezzars* Titles were Legitimated.

The ſecond Ordinarily, by the Extinguiſhment of the Royal Family, which is a Declaration of his wrath and vengeance upon that Houſe; and ſo the Lord did Legitimate *Baaſha's* Title, as himſelf acknowledgeth by the Extinguiſhment of *Jeroboams* Houſe, 1 *King.*15.29. Now where the Lord hath declared his will by either of theſe wayes, the Conquerers Title is good and Legal, and all thoſe who claim from that Conquerer are Lawful Kings. But where the Conquerers Title is not Legitimated by one of theſe two wayes, the Conquerer is but a meer Uſurper,

per, and it is not onely Lawful, but a neceſſary duty in the people to reſiſt him, and to uſe their utmoſt endeavours for the Depoſition of that Uſurper, and the reſtitution of their Lawful Soveraign to his juſt Rights, as *Jehojada*, and the people reſtored *Jehoaſh*, by the Depoſition and Murther of *Athaliah*, after ſhe had Raigned peaceably for ſix years, 2 *King.* 11. and as the people reſtored *Uzziah* by the Depoſition of thoſe Conſpirators, who ſlew his father *Amaziah*, after they had Raigned peaceably eleven years, 2 *Chron.*26.

Queſt. If it be not Lawful for a people to Elect their own King, nor any means aſſigned by God for Collation of this honour, but either Birth-right or Conqueſt; what is to be done when the Royal Family is Extinct, and no Conquerer doth claim; and where a mixt multitude (amongſt whom there is no Relation of Blood to Preheminence one above the reſt) do conſent to make a Plantation, and to Erect a new Commonwealth?

Anſ. Samuel hath ſet us a Preſident in this caſe, 1 *Sam.* 10.20, 21. For though the Lord had revealed his will to *Samuel* concerning his own Election and appointment of *Saul* to be King, 1 *Sam.* 9.15. yet becauſe *Samuel* foreknew that King ſhould be a Tyrant, to plague the people for their Idolatrous Truſt in a King, he concealed that Revelation, and would not nominate their King, leſt the people ſhould afterwards (when they ſuffered by *Sauls* oppreſſion) blame *Samuel* for appointing him: but uſed the means of Lots, to declare the will and pleaſure of God

God in Electing of a King unto the people. And the like was uſed by the Eleven Apoſtles, when they had no warrant from God to Appoint or Elect another Apoſtle, nor durſt preſume to confer that High calling upon any man without a warrant from God, as you may read, *Acts* 1. 23. So that in both thoſe caſes mentioned in this queſtion, we are to uſe the means of Lots; for that means is likewiſe warranted by God, where his will is not otherwiſe known and declared, *Prov.* 16. 33. but the peoples Election is abſolutely unlawful (as the premiſes, (I hope) have ſufficiently manifeſted) either in thoſe or any other caſes. And this of the Efficient Cauſes of Monarchy.

The *End* or *Final Cauſes* thereof, are, either Principal, and that is Gods Glory and the Kings Honour; or leſs Principal, and that is, the Subjects welfare. The principal End of Monarchy is, either, (as the Schoolmen term it) *Originans*, which is Gods Glory; or *Originatus*, that is, the Kings Honour. Now concerning the *Original Principal End* which is Gods Glory, it is to be underſtood that we do not ſpeak of it here in its extent and latitude, as it is the univerſal end of all things, but onely as it is limited to Monarchical Actions and Duties; in which ſence, Gods Honour and the Kings, are not really, but modally onely different, both of them conſiſting in the very ſame Duties, and are of the ſame Nature in reference to Monarchy. For all excellency, worth and goodneſs is radically and eſſentially in God, from whom is communicated *Perſonæ honoratæ* that worth and goodneſs for which he is honoured and eſteemed.

And

And therefore this Politick honour which Prehemi-nences the Monarch above all others in the ſame So-ciety, is that excellency which God communicates to him, enabling him for the execution of the Duties of his Calling, in the Rule and Government of his people and ſubjects; and with a Power to conſtitute and Enact Laws and Statutes for the Publick good, and benefit of the Common-wealth; and with power to execute the ſame Lawes, either by remunerating the integrity of pious and juſt men, according to the merits of their ſervice and obedience; or by cor-recting and puniſhing the Delinquences of Diſobe-dient and evil men: For a Seditious perſon ſeeketh onely evil, *and a cruel meſſenger ſhall be ſent againſt him*, *Prov.* 17. 11.

Obj. But it may be objected, that ſeeing the Kings Honour is ſubſequent to Gods Glory (it being the chief principal End of Monarchy) that then when the Kings Commands are contrary to Gods, we may reſiſt.

Sol. We may reſiſt his Commands, but not his Power, for in thoſe Caſes we muſt obey God by an Active, the King onely by a Paſſive Obedience: For which we have the preſident of the Apoſtles them-ſelves, *Acts* 4. 5. who did refuſe to obey the Com-mands of the Rulers, prohibiting them to preach in the Name of Jeſus, but yet ſubmitted to their power, in yeiding themſelves to be impriſoned and beaten, according to the commands of the Rulers. So that they obeyed both God and the Magiſtrate; the firſt by

by doing, the latter by ſuffering. For *Rom.* 13. we muſt needs be *ſubject, not onely for wrath, but alſo for Conſcience ſake*, by Chriſts example, who needed not to have ſubmitted to *Pilate*, or the *Jews for wrath* (for he was able to overthrow them all with a blaſt of the breath of his mouth) but yet to honour the Subſtitute and Deputy of his Father, he ſubmitted to their power, *Acts* 4. 28. which is the Ground of *Nazianzens* adviſe, τοῖς μὲν ἀγαθοῖς ὡς τῷ Θεῷ, τοῖς δὲ κακοῖς διὰ τὸν Θεὸν; *We muſt ſubmit to good Kings, as to the Lord himſelf; to bad Kings, for the Lords ſake.* And *Solomon*, *Eccleſ.* 10. 20; makes this more evident, where he extends the Honour and reverence due to Kings, unto the very thoughts and imaginations of the heart (notwithſtanding they were both Fools, Tyrants, and Idolaters) for when *Solomon* prohibited the curſing of the King, yea even in the thought, he was not ignorant that *Saul* had been a Tyrant, himſelf an Idolater, and that his Son *Rehoboam*, who ſhould ſucceed him, was a fool.

Object. You will ſay, what? muſt men then think and believe manifeſt lyes? muſt we neither ſay nor think that thoſe Kings are evil and wicked, which manifeſt themſelves to be ſuch in all their actions, ſuch as the Scriptures record for moſt infamous and notorious ſinners?

Sol. Kings in reference to their duty towards God, may be more wicked than other men, becauſe they may offend in a double capacity.

Firſt, In their Natural, by tranſgreſſing Gods Command-

mandments, which do oblige them equally, as they do other men.

Secondly, In their Politick, as Gods Deputies by breach of that Truſt, which God hath repoſed in them, for Ruling and Governing of his people according to Juſtice and Equity. But in reference to their duty towards us, they cannot do wicked things, (as before ſhewed:) ſo that the words of *Solomon* are to be underſtood onely of Kings, in reference to the exerciſe of their Power upon us; which whether it be for good or hurt, is ſtill from God: And therefore we may not think them evil and unjuſt to us; *for the Judgement is not theirs but Gods, Prov.* 26. 29. who cannot be unjuſt.

Now as God did deligate unto Kings a Power over our perſons in his Ordinance, for their Primary power and Authority; ſo did he likewiſe give them a Power over our *Eſtates*, for the Magnificent Maintenance and ſupport of that Honour, which is their Secondary honour of Maintenance and Revenue: Which was the ground of Chriſts command, *Matth.* 22. 21. to render a Tribute of our Goods to *Cæſar*, intimating that this temporal honour of Tribute, was (by vertue of Gods Deligation) as due unto *Cæſar*, as the ſpiritual honour of Praiſe and Worſhip was unto God. And upon the ſame ground *St. Paul* commands to render Cuſtome and Tribute to Kings, not as a gift and favour, but as a due and juſt debt, *Rom.* 13. 7; and gives this reaſon for it, *becauſe they are Gods Miniſters*, appointed to ſupply his place in Ruling and Judging us. And ſeeing God hath tranſ-

ferred the greater power to Kings, (*viz.*) over our lives, by putting the sword into his hands; the Apostle thence concludes their Investiture with the less, (*viz.*) a Power over our *Estates*, and the like Power we see exercised by *Pharao* in that Ordinance for storeing up a fifth part of all the Corn in *Egypt* for seven years together; which Law was Enacted by *Pharao* upon the single Counsel of *Joseph*, with the Approbation onely of *Pharao*'s servants, or Council, and not by the general consent of the people, *Gen.* 41.34. neither can we pretend this Law to be Tyrannical, for it proceeded from the wisdom of God, who in this business directed the mind of *Joseph*, *Gen.*45.57. nor can any man imagine, but the State and magnificence of *Saul*, *David*, *Jeroboam*, and others, who of private persons and others, were advanced by God himself to *Regal Honour* and *Dignity*, was supported by this means of Custome and Tribute, nor do I find any particular Law or Statute for the particular endowment of those Kings, but onely that general Right and Prerogative, which they derive from God, Investing them with a Power over both our *Persons* and *Estates*.

And now (I hope) our obedience (either Active or Passive) being a necessitated Duty and incumbency upon us (as the premises do sufficiently declare) to be performed (both from our *Persons* and *Estates*) to our Lawful King and Monarch, doth absolutely manifest the peoples welfare to be the less principal end of Monarchy; which (though it be really distinct from the Kings honour, yet) is indeed a meer

result

result and product of the same. For *Salus populi* can never be effected or energated by any other means, but those which in the first place do effectuate and energate the Kings honour, whether we look upon the Monarchical Actions of King or Subjects, both which are versant about the same object and matter, onely in a divers manner. For the King is Interested onely in the Active part of Government, by *Enacting*, and duly *Executing* of Lawes for Gods Glory, his own honour, and the peoples welfare; the people in the Passive part of Government, by their obedience and submission to such Laws and Commands of the King, the violation whereof is a direct means of Dishonour to God and the King, and of Ruine and of Destruction to the people.

FINIS.